





Jumada Al-Akhirah, 1446



# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١٧٧ لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ  
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ  
وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ  
وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ  
الْمُتَّقُونَ

Righteousness does not consist of turning your faces towards the East and the West. But righteous is he who believes in Allah, and the Last Day, and the angels, and the Scripture, and the prophets. Who gives money, though dear, to near relatives, and orphans, and the needy, and the homeless, and the beggars, and for the freeing of slaves; those who perform the prayers, and pay the obligatory charity, and fulfill their promise when they promise, and patiently persevere in the face of persecution, hardship, and in the time of conflict.

These are the sincere; these are the pious.

Al-Baqarah

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Muslims or Nationalists?

إِذْ نَادَىٰ رَبَّهُ دُنِيَ خَفِيًّا



The definition of 'nationalism' is given as the preference, favoritism, inclination, propensity for what is unique to the nation, the exaltation of its traditional characteristics and values. A doctrine that subordinates all internal and external political issues aiming at the development, domination, and hegemony of the nation. It is quite common these days to see brothers displaying nationalist flags on their social networks, or raising their banner in their homes, or using it as an ornament in different places, taking pride in the status of belonging to that particular country and boasting about it, as it is also quite common to see people who are proud of their people, their culture, and demean their religion and their status as Muslims as being only part of that particular culture and people, and not being above these concepts.

These people group together in bonds of fraternity where nationalism is the main factor. If you are from the same country as them, they will be welcoming, benevolent, helpful, and will demonstrate brotherhood and sisterhood, but if you are from a place other than theirs, they will show you a different type of treatment or indifference, even if you are a Muslim.

How many of you have ever witnessed something like this, or been through this type of situation? Or how many of you have seen someone with a feeling of superiority towards another person, placing themselves above them, or

disqualifying them, treating them with contempt, disdain, making insinuations, or insulting, demeaning them because of their origin?

Islam is not alien to the concept of nation, nor does it ignore the characteristics and culture of each people, as long as they do not violate the commandments of religion. To each people Allah (Subhanahu wa ta'ala) sent a messenger from among them with a single message calling for the worship of Allah and the rejection of idols. "And We certainly sent to each nation a Messenger saying: "Worship Allah and reject taghut."

And among them were those whom Allah guided, and among them were those who went astray." [An-Nahl 36] Allah (Subhanahu wa ta'ala) out of His mercy and favor created mankind, and from them He created descendants, then they spread throughout the earth, and each people acquired their own characteristics, and even with such differences we are bound together by one bond. Allah did not impose barriers or set boundaries between us, but He enjoined mankind to recognize one another as one body, "O mankind! Verily, We created you from male and female, and We divided you into peoples and tribes, that you may recognize one another." [Al-Hujurat 13]



Allah, the Exalted, declares to mankind that He created them all from a single person, Adam, and from that person He created his mate, Hawwa. From their offspring He made nations, consisting of tribes, which include sub-tribes of all sizes, the only difference between them being their religion, which revolves around their obedience to Allah, the Exalted, and following His Messenger. Islam does not encourage people to despise their origins and to give up benevolence, compassion and brotherhood among their kin. It only forbids the believers from taking for themselves attachment to their people, their land and culture, making it their cause, showing pride and boasting, creating divisions and classifications from these means and forgetting that their main purpose in this world is to serve Allah (ta'ala), fulfilling His commandments, obeying Him and His Messenger and being united in these respects. [Tafsir Ibn-Kathir, Bukhari 5644, 2477]

Nationalism is a deviation that leads to sin and perdition, and the denial of Muslim identity, for the nationalist assumes the role of a collaborator and supporter of an entity that was not designed by Allah. Whoever adheres to nationalism by clinging to it, taking pride in it, calling for and encouraging actions and practices based on this foundation, he rejects the commandments of Allah and His Prophet, goes beyond the limits of Islam, and separates himself from the Ummah, and if he dies in this state, he has died as a disbeliever.

For Allah there are only two types of people, the pious believers and the ungrateful sinners. "O people! Allah, the Exalted, has removed from you the slogans of Jahiliyyah and your tradition of honoring the ancestors. Men are of two types: a man who is righteous, fearful of Allah and honored by Allah, or a man who is cruel, miserable and unworthy of Allah, the Exalted." He does not classify His servants by where they live, nor does He take into account their wealth or lack thereof, but He classifies them according to their deeds of justice and mercy. For in the sight of Allah, the most noble among men are the righteous. "Surely the most noble of you in the sight of Allah is the most righteous among you." [Al-Hujurat]

Within Islam, the concept of nationalism is classified as ignorance. The nationalist submits to the role of the secular concept of nation that was drawn up and established by human criteria. By assuming this role, he fits into the concept of a citizen belonging to territorial limits that were agreed upon and designated by governments and institutions based on their own criteria. Allah condemns the creation of this type of entity because the rule for the foundation of a nation-state must be solely that which was revealed by Allah and not following human rules and conventions.



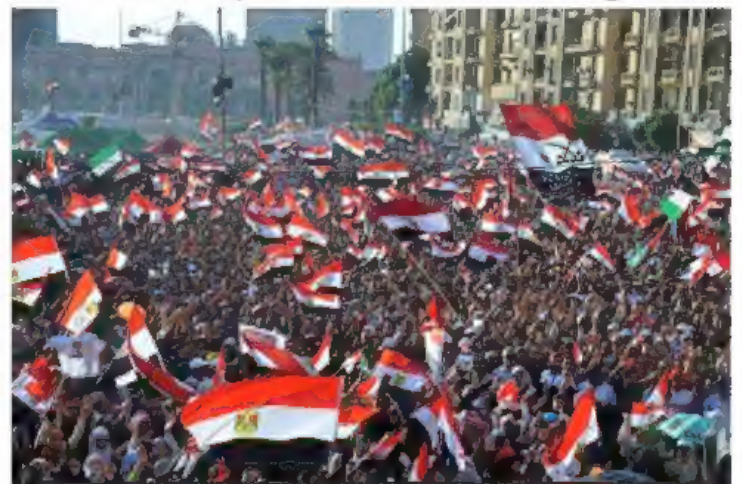
"We have revealed to you, O Prophet, this Book with the truth, as a confirmation of the previous Scriptures and as a supreme authority over them. So judge between them by what Allah has revealed and do not follow their desires to the detriment of the truth that has come to you." [Al Ma'idah 48-49] Thus the union of the believers is established under a single concept and covenant, a single body under a single banner governed by the Book of Allah and His Law. Constitutions and ties based on other concepts, principles, foundations and divisions are explicitly forbidden.

Nationalism is an anti-Islamic call because it designates a concept based on territory and man-made borders, whereas Islam calls for and calls for bonding and unity based on faith and belief in Allah Almighty and His Messenger (sallallahu alayhi wa sallam). "O you who believe! Fear Allah as He should be feared, and do not die except in a state of Islam. And keep all of you united by the cord of Allah, and do not be divided among yourselves; and remember with gratitude the favors of Allah upon you; for you were enemies and He united your hearts in love, so that by His Grace you became brothers; and you were on the brink of the pit of fire, and He saved you from it. Thus Allah makes His signs clear to you so that you may be guided." [Ali 'Imran 102-103] [Tirmidhi 3956, Muslim 1848, an-Nasa'i 4115, Tafsir Ibn-Kathir Tirmidhi 3270, Ibn Majah 3948, Bukhari 3667, 3668]



NATIONALISTS IN PROCESSION

The clutches of nationalism, which is nothing more than modern tribalism, were introduced among Muslims a long time ago, and are one of the main factors in the division and destruction of the ummah of Islam. Unbelieving rulers use this artifice and introduce it among the believers with the intention of making the servants of Allah forget their duties and obligations as Muslims towards their religion and their brothers, who should never be disunited or dispute among themselves with rivalry and hatred driven by worldly matters. This is a way that the Taghut government found to make the people take them for masters, feeding deviations and illusions and in the minds of the masses creating a concept of patriotic pride among them, using them as pawns to fulfill an already established agenda.



NATIONALISTS IN SUPPORT TO THE TAGHUT



Nationalism calls for a union based on family, ethnic or tribal ties. It arises among people when the predominant thought they carry is to achieve the sovereignty of the nation-state, consequently the next steps aim at the breadth and propagation, and extension of the domain of the authority that governs that nation, this creates in the minds of people through emotional appeal, feelings of pride, identification, collectivism for the "greater cause", consequently they will support and call for a union based on these principles.

Tribalism, pride and attachment to these causes already existed in primitive societies before the arrival of Islam, but by the grace and mercy of Allah came the advent of Islam, containing a divine message and calling people to believe in One God, following His commandments, calling for affiliation and unity among people through faith and religion and not through tribal ties, where all are equal before Allah, and He judges between men according to the faith and devotion they have before Allah, and not based on their origin or material possessions.



NATIONALISTS GATHER UNDER THE FLAG OF TAGHUT

The recognition of a spatial authority, not separated in reality except by the boundaries imposed by rulers and parliaments of the taghut that have been imposed on our umma, is a corroboration of these unfortunate boundaries, which have torn the body of the umma and divided its peoples, and portrays this geographical design as an inevitable part of the divine sharia, whereas Islam knows no boundaries drawn to confine it and is not immobilized within these lines. Islam came to the daw'a and spread through it and this has always been the custom of this religion throughout history.



NATIONALISTS PRO-DEMOCRACY

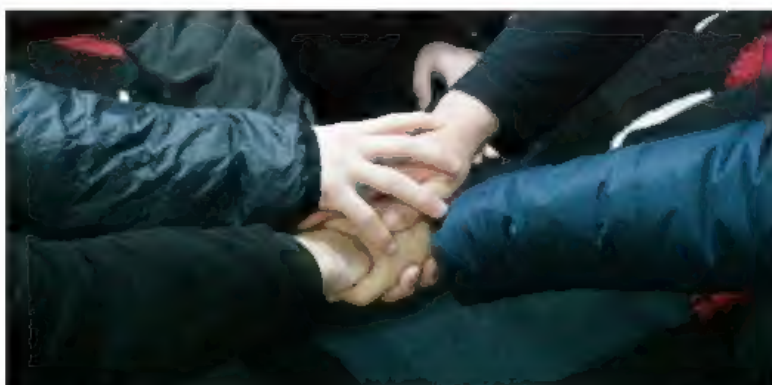


The Muslim is a unit and has a single identity, he is united by faith and submission to the Law of Allah and belongs to the ummah of Islam (the Muslim nation). He cannot fit in and be part of agreements and concepts of territorial divisions created by men because this goes against what Allah, Praise Be to Him, commanded us in His Book, "And hold firmly to the rope of Allah and do not divide. Remember the favor of Allah upon you when you were enemies, then He united your hearts, then you - by His grace - became brothers." [Ali 'Imran 103] The believers must remain united through the Religion of Allah, and it is the duty of each of them to fight as one body, because this is their duty within the religion, we must eradicate the concept, impositions and barriers created by the taghut by destroying the fictitious territorial borders that divide and separate the Ummah.

In this ayat it is clear that what unites us is faith and belief in Allah and His Book, because the Quran is the firm rope of Allah. The believers must remain united through the Religion of Allah, and it is the duty of each of them to fight as one body, because this is their duty within the religion. We must eradicate the concept, impositions and barriers created by the taghut, destroying the fictitious territorial boundaries that divide and separate the Ummah.

So we cannot separate and distinguish ourselves through concepts other than those established by the Creator, because whoever clings to this rope is truly guided, and whoever rejects and abandons it, these are the ones who have gone astray. [Bukhari 6011, Muslim 2586, Riyadh as-Salihin 346]

The believers must remain united through the Religion of Allah, and it is the duty of each of them to fight as one body, for this is their duty within the religion, "The believers fight in the cause of Allah, while the disbelievers fight in the cause of the taghut. So fight against the allies of Shaytan. Indeed, the strategies of Shaytan are feeble." [An-Nisa 76]



MUSLIMS UNITED FOR THE CAUSE OF ALLAH



Therefore, the believers fight in obedience to Allah and to obtain His pleasure, while the disbelievers fight in obedience to Shaytan. Allah then encourages the believers to fight against His enemies by fighting the followers of Shaytan and eradicating their concepts, barriers and impositions that oppress, divide and separate the Ummah of Islam.